

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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All LETTERS AND COMMUNICATIONS on subjects connected with the paper, must be addressed to the Editor—post paid.

## CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

### Chronicle of the Church.

In a recent number of this paper, published in New Haven, and edited by the Rev. A. B. Chapin, we find the following remarks.

"CHRISTIAN SECRETARY.—Some of the last numbers of this paper come to us with a 'New Haven department, Rev. T. C. Teasdale, Editor.' In the last, we find him quoting the following from some Baptist publication, and declaring it 'substantially correct.'"

"It (infant baptism) had been practiced in some rare instances, from the year 255 along down to the days of popery. It was, however, more than two hundred years too late to be of divine origin." "The exchange of the divine ordinance of baptism for a mere human device, was invented by John Calvin, in 1556, was enforced at Geneva, by Presbyterian law, about 1560—was first begun in England and Scotland, about 1559—was embraced and contended for by the proud, persecuting Bishops, (they perverting the translation of the Bible on baptism, in 1568, in order to favor it,)—was finally enforced by parliamentary law, about 1648—and was passed into a law, by the Presbyterian community, by the Westminster Assembly, 1643, by a majority of one—twenty-four voting against it, and twenty-five for it."

"It is rare that we meet with any thing that seems to us such a compound of ignorance and absurdity, as is contained in the foregoing extracts. As to the 'rare instances' of infant baptism, before 255, we need add nothing to what we have before said. A mere reference to the yet unanswered work of 'WALL on Infant Baptism,' is sufficient. To us it seems the very height of absurdity for our Baptist brethren to pretend that they have fairly met the point of argument, as long as the standard work of WALL is unanswered."

"As to the pretended facts contained in the other paragraph, we will only remark, that the change made by Calvin, was simply denying 'baptism to be regeneration,' in which he is followed by the Baptists themselves. But that the peculiar views of Calvin on the subject of baptism, were ever 'embraced and contended for by the Bishops of England,' that is, by the body of them, is not true. So the assertion, that 'perverted the translation of the Bible, 1568, to favor' that opinion, is false. It is false, first, because they never held that opinion; and second, because the Bishop's Bible, so called, published in 1568, merely followed the earlier translations on this head. The earlier translations were, TYNDAL'S, 1526; COVERDALE'S, 1535; THOMAS MATTHEW'S, 1537; CRANMER'S and RICHARD TAYLOR'S, 1539; THE GENEVA, first published abroad in 1557, but introduced into England in 1558 and 1559. Here are six translations of the Bible, all made and published before the Bishop's Bible, and with which that Edition agrees precisely on this point. What does the author of the above quotation mean by such language? We ask for proof of his assertions."

We have chosen to give our readers the whole article, that they might know the exact words of our friend of the Chronicle, and be the better prepared to appreciate what we have to say in reply to him.

As to the "compound of ignorance and absurdity" of which friend Chapin complains, we have to say, first, that the "extracts" were from the pen of a highly esteemed brother, who was for many years a learned and respected clergyman of a Pædo-Baptist church. His attention was at length directed to a thorough investigation of the subject of Baptism, and resulted (as we have no doubt every thorough and impartial investigation of this subject must result,) in the irresistible conviction that Pædo-Baptism cannot be properly maintained. The Chronicle might, we think, receive some wholesome instruction from this "ignorant and absurd" writer, if he were willing to hear the truth from an Ambassador of Christ. But secondly, as it regards this sweeping charge of "ignorance and absurdity," we may remark, it has become an axiom in polemical controversy, that, when a man finds himself unable to meet his opponent by fair argument, he will resort to abuse. But it seems reasonable that the invincible champion for the truth should not be contented to dispose of an argument by merely pronouncing it "a compound of ignorance and absurdity," but rest satisfied with proving it to be such. If Mr. C. had thought more of proof, and less of denunciation, when he penned his article, he might probably have been restrained from the language of abuse, to say the least of it. So much for the Chronicle's courtesy. Now to the subject of his animadversions.

And first, as to the existence of infant baptism previous to the year 255. It may be proper here to premise, however, that we are not very strongly inclined to take interested testimony on a point of this kind. We shall therefore avoid the introduction of the testimony of our own friends in this matter of controversy, and content ourselves with that of such persons as may not be suspected of any undue bias towards the Baptist denomination. But it is also proper to state here that to quote largely from the numerous writers of antiquity, touching this subject, would transcend our limits at this time, and we must content ourselves with the testimony of two or three of the most distinguished.

The first mention of infant baptism occurs in this way. According to Mosheim, a sect of Judaizing Christians, called Ebionites, was formed towards the close of the second century, a part of whom resided in the Phrygian city, Pepuza. They were extremely heretical in many of their views, being allied to those of the Gnostics. Among other absurdities, their church was conducted by female bishops, among whom one Quintilia was chief. This Quintilia wrote to Tertullian, inquiring if children could not be baptized, provided they asked for it, and brought proper sponsors. Tertullian replied in the negative, and the following is an extract from his answer.

"The condescension of God may confer his favors as he pleases, but our wishes may mislead ourselves and others. It is therefore most expedient to defer baptism, and to regulate the administration of it, according to the condition, the disposition, and the age of the person to be baptized, and especially in the case of little ones. What necessity is there to expose sponsors to danger? Death may incapacitate them for fulfilling their engagements; or bad dispositions may defeat all their endeavors. Indeed, the Lord saith, forbid them not to come unto me, and let them come while they are growing up, let them come and learn, and let them be instructed when they come, and when they understand christianity, let them profess themselves Christians."

That these could not have been "unconscious babes" Mr. Chapin himself will we think, allow, for Quintilia represents them as asking for baptism.

The next intimation we have of infant baptism is about fifty years later. The circumstances were these, Fidus, an African country bishop, and in the diocese of Cyprian, bishop of Carthage, inquired of Cyprian, whether infants might be baptized before they were 8 days old. Cyprian submitted this question to a council which convened at Carthage, A. D. 253, and they decided that "since infants were equal to men, therefore, they might be baptized." Their decree is as follows:

"Did not Elisha lay upon a child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; now the spiritual sense of this, that infants are equal to men. But if you refuse to baptize them, you destroy this equality, and are partial."—Cyp. Epist. 66 ad Fidum.

If therefore, Mr. Chapin wishes to adopt infant baptism on such authority as this, let him defend it on the same principles with the Carthaginian council, and take the female bishops with it.

We will now give Mr. Chapin the authority of a few modern German scholars, probably as well acquainted with ecclesiastical history as himself. Rheinwald says, p. 313, of his works, "The first traces of infant baptism are found in the Western church, after the middle of the second century."

Matthies says in his work on baptism, p. 187, "In the first two centuries, no documents are found which clearly show the existence of infant baptism at that time."

Prof. Haken in his Theology, p. 556, says, "Neither in the Scriptures, nor during the first 150 years, is a sure example of infant baptism to be found, and we must concede that the numerous opposers of it cannot be contradicted on Gospel ground."

Page after page of similar purport might be quoted from Pædo-Baptist authors, but we think the above sufficient for the present. Should more be required, however, we stand ready to furnish it. It may not be amiss here, just to inquire how Mr. C. will dispose of the difficulties attending the defence of infant baptism, unless he receives it from the hands of the corrupt Roman Church—who themselves profess no higher authority for the practice than that of the discretion of their Bishops. If Mr. C. will defend his infant sprinkling without leaning on the power of the Roman Church to legislate on such matters, then we shall be further enlightened on the subject of Ecclesiastical History.

But a word or two as regards the change of the mode of Baptism, or rather, as we say, of the ordinance itself. And here, if Dr. Wall may be taken as the standard, our work is soon done. We suppose Mr. C. will not dispute the testimony of this "unanswered" author, and if we can

"See Mosheim's Church History, Century 2, part 2, chap. 3-5.

\*The word, here translated little ones, is in the original *parvuli*, which was used then for minors, who might be of every age under twenty-one.

show from him that the statements contained in the "extracts" on which he animadverts are, as we before said, "substantially correct," he will be satisfied. Let Mr. Wall then be heard. He says that infant sprinkling is "a scandalous thing." "Calvin," he says, "was I think the first in the world, that drew up a liturgy that prescribed pouring water on the infant, absolutely, without saying any thing of dipping. It was (as Mr. Walker has shewn) his admirers in England, who in queen Elizabeth's time, brought pouring into ordinary use, which before was used only to weak children. But the succeeding Presbyterians in England, about 1644, when their reign began, went farther yet from the ancient way, and instead of pouring, brought into use in many places, sprinkling, declaring, at the same time, against all use of fonts, baptiseries," &c.

"There has (saith he again) no novelty or alteration, that I know of, in the point of baptism, been brought into the church, but in the way and manner of administering it. The way that is now ordinarily used we cannot deny to have been a novelty, brought into this church (of England) by those that had learned it in Germany, or at Geneva. And they were not contented with following the example of pouring a quantity of water, which had there been introduced instead of immersion, but improved it, (if I may so abuse that word) from pouring to sprinkling, that it might have as little resemblance of the ancient way of baptizing as possible." See Dr. Wall's Defence, 146, 147.

In Mr. C.'s complaint of Mr. Bliss' statements, so far as they relate to the conduct of the Bishops in perverting the translation of the Bible, are we to understand him as admitting that the Bishops followed the earlier translations of TYNDAL and others, and rendered the word *Baptizo*, to immerse? If so, will he tell us who did first pervert the translation of this term? And if it shall be found that instead of charging the sin to the Bishops, who translated the Bible in 1568, it should have been laid at the door of the translators of King James' Bible, published in 1611, how is the cause of Episcopacy benefited by the shift? It will be recollected that King James was then regarded as the head of the established church, and as the word *Baptizo* was transferred instead of being translated, by his express directions, and these mainly, perhaps, through the influence of the Bishops, we cannot see but that to Episcopacy belongs the honor, or the infamy of altering the Bible, according as this alteration shall be found to be right or wrong in the sight of God.

We conclude for the present by informing Mr. C. that Dr. Wall's work on Baptism so far as it relates to the subjects of Baptism, was not only "unanswered," but completely overthrown by Dr. John Gale, a celebrated General Baptist, soon after it was published. It is probable that Mr. C. never saw the "answer" of Gale to Wall's work, nor the "thousand and one" refutations of his arguments on this point that have appeared since that time. But will it do for a man to close his eyes against the bright shining of the Sun, and then affirm that there is no Sun? But if Mr. C. means to say that Wall's work, so far as it relates to the *modus operandi* of this thing, is "unanswered" we agree with him. And we may go a little further and say that we presume it cannot be "answered." What say you neighbor C. will you let the "unanswered" work of Wall decide this matter?

Finally we hope the Editor of the Chronicle will insert our remarks entire, as we have his, that his readers, as well as our own, may get all the light possible on this subject. Yes, let the light shine out. Truth has nothing to fear from investigation.

### New Haven Association.

The annual meeting of the New Haven Association was held with the Baptist Church in Meriden, on the 7th and 8th inst. Brother I. Atkins delivered the introductory discourse from Jude 3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."

The theme of the discourse was, The value of the exercise of the grace of Faith to the believer in all ages and under all circumstances. Illustrations were derived from the case of Abraham, Jacob, Moses, Daniel, the three Hebrews in the fiery furnace, Paul, and other martyrs and missionaries. Its usefulness was also shown to Christians now—to enable them to resist false doctrine—to aid them in all their efforts to diffuse the truth—and to give them victory over all their spiritual enemies, not excepting the last, which is death.

The Association was then organized by the appointment of Bro. D. T. Shailor as moderator, and Bro. H. Wooster as Clerk. Bro. Mather was designated as Assistant Clerk. The letters from some of the Churches evinced a gratifying state of things amongst them. Others complained of trials growing out of the prevalence of false doctrines in their midst: and others still expressed

their lamentations over the general apathy which seemed to prevail in their congregations. The statistics of the state of the churches were not fully taken at the time, but they will be given in a subsequent number of this paper. The usual Resolutions found on the minutes of many of our Associations—having little other effect than to swell the space occupied by the printed proceedings—were adopted by this body. Such as pertained directly to religious subjects, were passed with much unanimity; but such as seemed to many brethren to be of doubtful utility, were somewhat debated, and passed by majorities. It is regarded as an important omission in the proceedings of this body, that no more should have been done in the truly laudable cause of Ministerial Education. There are several promising young brethren within the bounds of the Association, who feel it to be their duty to prepare for the gospel ministry, who are either compelled to defer the matter, or look to other sources of aid to enable them to prosecute a course of requisite preparation for this important work. When will our churches wake up to this subject?

The services of the Association were interspersed with occasional sermons by different brethren. Bro. A. Gates preached on Wednesday afternoon at 3 o'clock from Isaiah liii: 11. "He shall see of the travail of his soul and shall be satisfied." The subject of this prediction was said to be the Lord Jesus Christ, and the several parts of the passage were considered with reference to him. It was the object of the preacher to explain the causes of the Saviour's anguish, indicated by the term *travail*; to point out the object to be attained by the sufferings of the Redeemer; and to enforce the certainty that this object will ultimately be secured. He shall see of the travail of his soul and shall be satisfied.

The writer, by request, delivered a discourse on the evening of the same day, at 7 o'clock. Text Rev. vi, 17 "And who shall be able to stand?" Bro. Jennings preached at 11 o'clock on Thursday morning on the subject of missions. But as we did not hear the discourse we cannot speak of it at present.

It would be very desirable to see more interest evinced in these holy festivities by the brethren generally. They are altogether too slimly attended.

TO OUR READERS AND CORRESPONDENTS.—The conclusion of the "Tale of the Reformation" has been unavoidably delayed for two weeks. But we have the satisfaction to say to our readers that it may be expected next week.

We have also on hand, other communications which will appear in their turn. We again solicit our kind correspondents to be patient.

ERRATA.—In the article on "the art of Doubting," in our paper of week before last, instead of "presenting every dictate," it should read, "perverted," &c.; and instead of "exercise in persona propria," it should read, "experience," &c. In the first paragraph of last week's paper, instead of "should highly volunteer his services," read "should kindly volunteer," &c. And in the article on "Commendable Gratitude," instead of "A deeply affecting scene then transpired," read, "A deeply affecting scene," &c.

For the Christian Secretary.

### What is Duty?

How often is this inquiry instituted by every Christian! and how important to one, whose present and future happiness depends on the decision he makes.—The aged man, leaning over his staff, inquires with trembling lip and faltering voice, *what is duty?* what can I do to build up the Redeemer's kingdom in the world? He sees that he must soon be called to his last account, and that what he does, must be done quickly. The opening grave and coming judgment urge him to a speedy decision.

The youth, just entered upon the christian course, whose heart yet glows with love to the Saviour and to his fellow men, revolves with deep emotion the great question of duty. He sees the world in ruin—some rejecting the offers of mercy and eternal life, others not knowing that such offers have been made to men—and the greater part of mankind living as though there were no heaven, nor hell. His heart is pained within him as he beholds the vast multitude of his fellow beings, rushing on through the darkness of the present, to the rayless darkness of the world to come. With what solicitude he inquires, *what is duty?* what can I do towards saving some from death? towards spreading the kingdom of truth and righteousness throughout the world, towards supplying the wants of those, who are asking with outstretched hands and supplicating voice the bread of life? ought I to pursue my present occupation, or prepare myself for the more immediate and public services of my master, to enter the field, and fight the battles of the Lord? How often the plough has stood still in the furrow, and the mechanic's hammer laid aside in silence, while thoughts like these have flowed like torrents through the mind!

How often the student in his retirement, when the accustomed duties of the day, are over and the stillness of night invites to meditation, dwells with feelings deep, upon the same great question, *What is duty?* ought I to spend my life in quiet, to live in ease and retirement, to pluck the flowers that bloom around the summit of Parnassus; or mount the stormy battlements of Zion and sound an alarm to the nations? How many anxious thoughts! how many sleepless hours have been spent upon this subject! There are hundreds of young men, in our churches, and many of them in our literary institutions, who have not yet been able to decide this question. Days and

nights have been spent upon it, prayers have been offered and advice asked, yet the question is still sounding in their ears—*what is duty?* where ought I to labor in the vineyard of my Master, am I called to be an ambassador of Christ to proclaim his unsearchable riches to dying men? Among this unhappy number, I say unhappy, because in doubt and indecision, I have for a long time been, an *Inquirer* fearing to go, lest I should run un- sent, yet trembling under an apprehension of duty and fearing to remain as I am, lest I should resist the call of the Spirit, and thus destroy my own peace and all hope of doing good in the world. If any who have been agitated in like manner upon this subject, will give us the result of their experience, and superior knowledge, through the Christian Secretary, they will receive our grateful acknowledgments, and they will confer a favor upon hundreds and thousands of young men, who are anxiously inquiring what they ought to do in relation to entering the christian ministry. Should any comply with this request, it is hoped they will tell us in a plain and clear manner how we may know, whether we have or have not a call to the christian ministry.

For the Christian Secretary.

### Christian Holiness.

In one of Mrs. Rowe's meditations, she says, if she was permitted to form a wish, and take any thing in heaven or earth, she should ask, it should not be the kingdom of this world, crowns of princes, wreaths of martyrs, nor thrones of angels; but her first request was to be made holy—this was her highest concern. And this is doubtless the feeling of every renewed soul. He wishes to enter heaven, and join the holy company there, and be in the presence of his Saviour. Still he feels he should not be perfectly happy there, if he were obliged to take those sins with him, which have been his burden and affliction on earth; though his blessed Master should say, thy sins shall be forgiven, they possess no longer any condemning power over thy soul.

The believer longs for complete, and entire sanctification. He wishes to be near God, and wishes to be like God also; and therefore earnestly desires to have his sins separated from him, and taken away, as if they had never constituted any part of his moral character; and feels that he can never be happy otherwise. He loathes himself here for his sins, and feels as if his Lord, and the holy inhabitants of heaven must loathe him there, if sin still remained in him, though atoned for, and forgiven. Hence the great beauty and force of the Scripture expressions, "I have blotted out, as a thick cloud, thy transgressions." "Unto Him that loved us, and washed us from our sins in his own blood." "For this is my covenant unto them when I shall take away their sins."

"And you know that he was manifested to take away our sins." "In that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."

And very striking also, is the figure of the scape-goat, bearing away the iniquities of the children of Israel, into the wilderness. In the 103d Psalm, that precious psalm—dear to the living, and dying believer, is this remarkable passage. "As far as the east is from the west, so far hath he removed our transgressions from us."

The humble believer, who has struggled long, and hard with his inwelling, and easily besetting sins, may enjoy the sweet assurance, that they will be separated from him at death. They may follow him down to the very banks of Jordan, but they will all be swallowed up in its waves. He will remember his sins in heaven, as he remembers on earth, a painful, and dangerous disease, of which he is entirely cured, only to feel a livelier gratitude to God, for the healthy action of all his vital powers which he now enjoys. Thus will he remember his sins in heaven, to rejoice in his complete and eternal deliverance from their thralldom,—to feel a more intense love, and deeper gratitude, and to raise a louder song of praise to his great Deliverer. L. B. S.

### MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine, for October.

#### Germany.

EXTRACT FROM THE JOURNAL OF MR. ONCKEN.

Freiburg—Baireuth—Jever and vicinity.

Feb. 5. One of our brethren left us this day for his native place, Freiburg; where, we trust, the Lord will make him useful in the spread of truth. He has some talent in communicating instruction to others. He was supplied with 1360 tracts, and a number of good books.

9. Lord's day. Our evening service was crowded. Two converts were examined, and accepted by the church. One of the brethren engaged in tract distributing, had his tracts taken from him by a police officer.

10. Several persons called to day, apparently much affected by the truths they have heard at our meetings. They were all pointed to the Physician of souls. Some of the individuals who have but recently begun to attend my preaching, already give pleasing hopes that the truth has come home to their heart, and that before long, they will be joined to us. The prospects of the church and the mission generally, are most encouraging.

Have had another most encouraging letter from br. Knauer at Baireuth, from which I learn that the truth is spreading. Br. K. had made a tour to several places, distributed a considerable number of tracts, and conducted large religious meetings. He was kindly received on this tour by a young Lutheran clergyman, who acknowledged that the truth is on our side.

As the labors of our br. K. have been signally blessed, it was to be expected that neither the devil, nor the ministers of the national establishment would remain long quiet. The consistory has felt itself too weak against our poor illiterate brother, or else too holy, like the senior of the Hamburg ministerium, who refused to converse



HARTFORD, OCTOBER 16, 1840.

## Sabbath School Society of the Hartford Association.

In addition to a previous notice of this body, in a recent number of the Secretary, we think it proper here to state, that we may encourage our brethren to regard and carry out the design of the Sabbath School Notice in another column, that the annual meeting at Suffield, was one of unusual interest to all present, especially to all engaged in S. S. labors. Much interesting information was communicated by the speakers, relative to the best manner of conducting Sunday schools, and the regulation of Sunday school libraries. On these points, the remarks of Br. B. C. Wade, of Hartford, were useful and full of interest; indeed, so great was the desire for information on these points, by the Superintendents and Teachers present, and so great the interest in the Sabbath School cause, that instead of one meeting being sufficient, as was supposed, several meetings were held during the session of the Association, and if our Associations in Connecticut would regard their sessions annually as a holy convocation for devotional exercises, for efficient efforts for Sabbath Schools, for the harmonious action and spiritual benefit of the individual churches, and less of extraneous business committees, the attendance of these annual feasts of the Pilgrims would be more numerous, the effect more beneficial, and the number of invitations extended through the annual epistles, requesting the meeting of such bodies, would be greatly multiplied. We have annexed the list of Officers for the present year, and the statistics of the Sabbath Schools that reported at the annual meeting. A few, while they sent delegates, and reported a Sabbath School, returned, however no statistics. Whole number reported. Scholars, 1068. Teachers, 171. Bible Class Students, 166. Volumes in Libraries, 2500.

## OFFICERS OF THE S. S. CONVENTION.

Dea. E. A. Parker, President.  
Rev. G. B. Atwell, C. L. Roberts, Rev. Dwight Ives, Rev. Zalmom Toby, Vice Presidents.  
Rev. William Reid, Secretary.  
John C. Dickinson, Treasurer.  
Board of Directors, viz. Rev. H. S. Haven, Rev. Nathan A. Read, Chauncey G. Smith, Dea. Albert Day, Dea. Joseph B. Gilbert, Rev. Thomas Benedict, Rev. Silas Ambler, Dea. Edmund Case, Dea. R. Bradley, Rev. Erastus Doty.

WARREN BAPTIST ASSOCIATION.—We are indebted to Rev. Albert G. Palmer, of Westerly, R. I., for a copy of the Minutes of this body, which held its seventy-third anniversary with the Pine Street Baptist Church in Providence, on the 9th and 10th ult. The introductory sermon was preached by Brother Palmer, from Col. iii: 1. The Association was organized by the choice of Dr. Wayland, Moderator, and Bro. Joseph Smith, Clerk. Four Churches were added to the Association, making in all 32 Churches. Ordained Ministers, 28; Licentiates, 5. Baptized during the year, 348. Increase of members, 266. Total number of members, 5196.

The following resolutions were adopted:  
*Resolved*, That the Pastors of this Association be affectionately requested to disseminate information as extensively as possible among their own people, in relation to our missionaries in Burma and elsewhere, with the view of enlisting the feelings and securing the contributions of the friends of Missions, in aid of this most important cause.  
*Resolved*, That in view of the favorable opportunity afforded by the monthly concert of prayer to circulate such information and of the importance of prayer for the spread of the gospel, the churches of this Association be affectionately advised to observe the Concert, and to report at our next anniversary whether they have commenced its observance, and what is the state of feeling among them, upon the subject of Missions to the heathen.

*Voted*, That we recommend to the churches composing this Association to observe the first Monday in January next, as a day of fasting and prayer for the conversion of the world.

STURBRIDGE ASSOCIATION.—By the Minutes of this body, which Bro. J. R. Bigelow had the kindness to forward us, we learn that the thirty-seventh anniversary of this Association was held with the Baptist Church in Sturbridge, Mass., on the 26th and 27th of Aug. last. The association was organized by choosing Br. L. G. Leonard, Moderator, and Br. J. R. Bigelow, Clerk. The introductory sermon was preached by Br. J. H. Rickett, from John vi: 35. The cause of Home and Foreign Missions, is cherished in this Association, with undiminished interest. Number of Churches in the Association, 12; Pastors, 11. Added by Baptism during the year, 68. Total number of members, 1314.

## M. H. Smith—once more.

We listened to a discourse from this gentleman, last Sabbath evening, in Dr. Hawes' lecture-room. The subject of his remarks was founded on Isaiah lv: 10, 11. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." After reading the text, Mr. Smith remarked that he had not come to this city for the purpose of preaching, his object in visiting the place of his former labors, where he had advocated sentiments different from those he now cherished, was to seek repose, and counsel from his friends. He then proceeded to the subject of his discourse, which he divided as follows:

1. The significance of the term "my word."
2. Its design.
3. The certainty of its being accomplished.

The speaker went on to illustrate the propositions laid down, interspersing them occasionally with a leaf from his own history. He stated that at times his mind had been "exceedingly troubled," and that during the time he had been engaged as a Universalist preacher, he had advanced sentiments in public, which in retirement he shrunk back from with dismay. He spoke of his former friends and congregation in this city; said he cherished the same ardent feelings of love which he had ever entertained towards them, and as he discovered many familiar countenances among his audience, he exhorted them to investigate the doctrine which he had formerly preached to them, and hoped it might result in leading them to a knowledge of the truth.

He also took occasion to observe that the text which he had selected as the foundation of his remarks, was considered as one of the strongest in the Bible in favor of Universal salvation; and that he had seen the time when he would have been willing to have laid down his life in defence of the doctrine;

## Depository and Committee Rooms OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

The friends of this Society will be gratified to learn that accommodations entirely commensurate with its wants, have been secured in the building lately occupied by the New York City Library, at No. 12, Chambers street, between Chambers and Centre streets. Its central position, and proximity to the New York post-office, constitutes this a highly eligible location. The office of the General Agent is in this building, where he may be consulted each day, (Sundays excepted,) from 9, A. M. until 1, P. M., and from 2, P. M. until 6, P. M.

Orders for books, and remittances of money for the Society, should be directed to Rev. Ira M. Allen General Agent and Assistant Treasurer of the American and Foreign Bible Society, No. 12, Chambers street. All other communications are to be directed to Rev. Charles G. Sommers, Corresponding Secretary, No. 82, Madison street, N. Y.

Editors who will have the kindness to send us their periodicals in exchange for our reports and Quarterly Papers, will please direct to "Post office, box 811, New York."

We shall be pleased to receive at our rooms the Minutes of Associations, State Conventions, &c., and our reports and Quarterly Papers will be sent in return to the person whose post-office address may accompany such documents.

Great care has been taken to forward the Reports and Quarterly Papers of the Society to the churches, and to the Life Directors and members of the Society, but in some cases we have unavoidably failed for want of the post-office address of our patrons. Those who do not receive our publications are requested to furnish the Corresponding Secretary, or General Agent and Assistant Treasurer, with such information as may enable them to supply the deficiency.

Such information is also wanted as will enable us to publish in our next Report a correct list of auxiliary Societies, and of Life Directors, and members of this Society.

## Decay of Universalism.

We gave a few weeks ago, a selection of extracts from the Trumpet, as specimens of Universalist exultation over the rapid growth of Universalism. We will now show the other side of the picture. A correspondent, whose acquaintance with the actual condition of the thing, is better than ours, has furnished a list of Universalist societies, which have become defunct, or which have suspended the maintenance of regular preaching since 1830. We think it possible that there may be inaccuracies in the list. From the nature of the case, complete accuracy would be difficult to attain. But we here give the names of places, in which it is alleged, that Universalist societies have failed, and we would be obliged to our Universalist neighbors to point out any cases in respect to which we are mistaken. Our list is as follows:

Pawtucket, R. I. And in Massachusetts, Oxford, Attleborough, Boston, [3d society, changed to Unitarian.] Taunton, Nantucket, Saugus, Manchester, Milford, Halifax, Bellingham, Bridgewater, Canton, Amesbury, Hamilton, East Bradford, Dorchester, Athol, Townsend, North Reading, West Cambridge, Westminster, Harvard, Boylston, Upton, Barnardston, South Wilbraham, Egremont, Monson, Coleraine.

In Connecticut, the following are named:—Norwich, Norwalk, Southington, Enfield, Woodstock, Colchester, East Windsor, Ellington, Granby, Glastenbury, New London, Wallingford, Newton, Woodbridge, New Hartford, Winchester, Somers, East Hartford, Tolland, Windham.

In New Hampshire are the following:—Cheshire, South Hampton, Kingston, Epping, Lee, Hempstead, Nottingham, Pelham, Merrimack, Rumney, Andover, Jeffrey.

In Vermont, Putney, Newfane and Windsor. To those named in Massachusetts, we might add Ware and Haverhill. For in Ware two successive Universalist societies have been born and died. And we understand that there were at one time two flourishing Universalist societies in Haverhill and that there is now but one, and that has preaching but half the time.

What is then the sum of this statement? There have been in Massachusetts thirty-one instances of the death of Universalist societies within the last seven years—in Connecticut 20, in Vermont 3, in Rhode Island 1—66 in all in New England, exclusive of Maine.

Now we will thank both friends and foes to help us correct this list so that we may come to the exact truth and get it in a shape which will justify our use of the fact in the discussion with Mr. Whittemore. If this statement is any where near the truth, it is enough to throw a damper upon the boasting of the Trumpet. It makes the formation of a Universalist society but a trivial affair—to be ranked with Jonah's gourd.

P. S. The above list will hardly be complete unless we add to it the following names of persons who have left the Universalist ministry within the last six years. Paul Dean, Boston, Wright, Boston, Adin Ballou, Mendon, John S. Thompson, Charleston, Barton Ballou, Wrentham, Stephen Cutter, Cumberland, R. I., Cha's. Hudson, Westminster, Seth Chandler, Oxford, Gen. Bradburn, Nantucket, A. St. Clair, L. C. Todd, Wm. Whittaker, New York, E. N. Harris, Lynn, E. Trull, N. Chapin, Windsor, Ct., Wm. Morse, Marlborough, G. Dean, B. Palmer, Taylor, Easton, M. H. Smith, Salem. Here are twenty-five, in six years; a very encouraging list, and most of them from this State.—*Puritan*.

The Christian Watchman gives a loud hint to somebody:

Pastor. Well, brother A—, how did you like the brother minister that preached for me yesterday?

Bro. A—. Oh I should think he was a man of great learning, but he got so far off among the stars that I couldn't follow him. He ought to strike lower, or else go higher up.

Mr. J. G. Pratt and wife, missionaries to the Shawanoe Indians, accompanied by Miss A. Webster, left this city for the far West, on the 2d inst. Correspondents will please direct to Westport, Jackson Co., Missouri.—*Boston Chr. Watchman*.

my heart with joy, Br. Schaufler's wife, who has been a most violent opponent to the truth, and a great cross to her husband, has, by the sovereign grace of God, been converted, baptized and added to the church. The church has to rejoice in many other tokens of the divine presence and blessing.

In the evening sixteen or seventeen inquirers assembled at my house for instruction.

April 1. Our missionary prayer meeting was well attended, and though police officers passed and re-passed the house none entered.

## Gutzlaff and the Bible in China.

MACAO, Nov. 13, 1839.

To Rev. W. C. Buck, Louisville:

Dear Sir,—I duly received yours of January 14th, and as the matters contained therein concern the kingdom of Christ in this remote region, I am the more ready to answer your question with frankness.

A long abode in heathen countries has obliterated in my mind the peculiarities that distinguish Christian sects. Wherever I perceive the image of Christ, there also, I believe the true Church to be, and if you will consider me henceforth free from prejudice, and especially in this controversy, I shall feel obliged to you.

1. Marshman's translation is formed on the model of *Morrison's*, and strictly imitates the idiom of the English; and is on that account unintelligible in many passages to the native reader. Methurst's, a work of much labor and perseverance, was purposely made to give the word of God in perspicuous, idiomatic language to this great nation, is, after three years' constant trial, well understood by all classes, and though far from perfect, the ground work of every successive improved edition; as such I prefer it, and recommend it warmly to your patronage. What has been said against it was uttered by men who never trod upon China's soil, and had never given a proof of their understanding this language critically, except their bare assertion.

2. Methurst and his fellow laborers in the work are actuated by their love of truth, and would never in the least object to rendering the word *baptizo*, in the literal sense, which every unbiased Greek scholar must attach to it, without the least reference to any denomination. Unfortunately, however, we have been unable to discover a corresponding Chinese term, and therefore fully acquiesce in the proposed translation of Mr. Dean, with which you are already acquainted, or any other term, that might convey the original idea more distinctly to the native. We often forget that we translate not for a denomination, but for the heathen, and that we must ask them, what they understood by these terms employed?

3. Marshman's term is not understood by even learned Chinese; the national dictionary, however, has the word and explains it by throwing into the water; so that (fear) nobody will agree with him.

4. I do not at present know of any other translation existing, except those mentioned.

5. It is my hearty desire to aid in any way whereby union and concord may be promoted, because the Saviour bids us to do so.

Permit me now to make some remarks.

1. *Methurst's version* is entirely at your disposal, and will be advocated by almost all the missionaries in the same degree as they become acquainted with the language and hold converse with the people, so as to be enabled to think in their tongue.

2. The Old Testament being not yet printed and the Pentateuch, Joshua, Judges, Job and the Prophets already translated, would you not kindly advance funds for the publication, if we solemnly pledge ourselves to do every thing in our power, in order to be faithful to the original, and intelligible to our readers?

It is a principle by which we hope to abide, to collect, whilst circulating one edition, all the remarks made by natives and our Christian brethren, and to avail ourselves of them in our next edition, whilst we are constantly busy to collect expressions from native authors. This is the only way to advance the work of translation. Great alterations will not be needed, but in many instances better expressions may be chosen after mature deliberation and prayer.

4. The Christian public ought always to keep in mind that men are still to be sent out, who will devote a lifetime to circulating the Bible and dwelling upon its contents. If you wish to advance the cause of God, make this an indispensable duty to your missionaries—the *host must not be divided but concentrated upon this great point*. You will then soon perceive that these active laborers will rally around one point and write in one version, without the least difficulty. From the lookers on you must expect objections, but be not troubled about them, for they merely talk. Listen to practical men; their words are few and to the point, whilst love and concord are in their very breath. We do not want to advantage sects, but to promote the glory of our Redeemer, and there below His cross we join our hands and solemnly pledge ourselves to live and die for him, however different the temporary livery we wear.

I rejoice that you have published the China Mission Advocate, and shall always continue a contributor to this paper, because it speaks about the eternal interests of my beloved nation. It is at present the hour of darkness, as you will learn from the accompanying essay; yet the Lord reigns, and upon him we shall trust to the end of ages.

Pray for us frequently, that our faith may not fail. May the Lord be with you!

Yours, in the bonds of the Gospel,  
C. H. GUTZLAFF.

MR. EDITOR.—The very appropriate remarks which you have recently made in the Register upon the sin of irreverence in our approaches to God, called up in memory the following anecdote, which, to the knowledge of the writer, is fully authentic. A little boy in the village of C—, in this State, had been hearing a somewhat distinguished revivalist, whom everybody was praising, but who withal was remarkable for the apparent familiarity of his public addresses to the throne of grace. Among others, the little boy was asked by some one his opinion of the preacher. He replied, "I don't like him a bit." "But why?" said the individual questioning him. "I don't like to hear him pray," said he, "because he is saucy to God!"—*Bap. Reg.*

with me, though I applied twice, because I was an arch-heretic—it has therefore, applied to the civil power to suppress the religious meetings, conducted by our brother, to crush, as they have expressed it, the mischief in the bud. Br. K. and a young woman, a relation of his, at whose dwelling these assemblies were conducted, have been several times before the police, and as they did not regard their prohibition, both have been imprisoned. Our friends are, however, not intimidated by this, but continue to meet for the worship of God, and the persecution has rather strengthened them in the good cause.

17. I was the whole of this day, till late at night, engaged in conversing with inquirers, some of whom are under deep conviction of sin and see their danger; others have found peace and joy in believing in Christ. Two offered themselves as candidates for baptism. Our prospects are glorious. The Lord grant us the full desire of our heart in the conversion of multitudes.

24. Had again several hopeful inquirers with me to-day, among them a man who, till a few weeks ago, was of a most abandoned character. The change produced on this individual is truly astonishing. What cannot the grace of God effect! It can turn the lion into a lamb. This person offered himself as a candidate for baptism. Another individual could hardly find words to express the joy of his heart, for the great change effected in his wife. She had been much opposed to the gospel, and greatly embittered his life, but eight days ago, she was prevailed upon to attend our meeting, when the word came home to her heart with power; since which time, she has manifested the greatest anxiety about her soul. He stated farther, that two of his countrymen, (he is a Hanoverian, who had come to this city and spent all their money in riotous living, had also been brought under the influence of the Gospel, and given the most satisfactory evidence that they had passed from death to life. His house is now a house of prayer, the above two friends coming now every evening to his house, when they all join in the worship of God.

26. Preached both at the English chapel, and to my own people. The attendance at our place, still more encouraging.

March 1. Lord's day. Preached in the morning at the Independent chapel and in the evening to my own people. The attendance at our place encouraging.

Br. M. from Jever, (he conducts the religious meetings,) has just arrived on a visit. He brings gratifying news. The work of God among them is prospering. Eight or ten persons give evidence of a change of heart. The meetings are so well attended, that Br. M. is looking out for a larger dwelling. The authorities have as yet done nothing to molest our friends.

At Sillenstedt, a village five miles distant from Jever, where one of the members of the church resides, a meeting is regularly conducted for prayer and the reading of the Scriptures. It has been well attended. A young teacher in the village school has espoused our cause, and will probably soon be put out of the synagogue, for his faith in the Son of God. He has decided on following his Lord in the ordinance of Christian baptism.

Hamburg church.—Interference of the police.—Immediate occasion of the late persecution.

2. We had a full missionary prayer meeting this evening. A gold brooch, and a tobacco pipe with silver mountings, were put upon the plate.

Several hopeful individuals called to-day.—The Lord has evidently brought home his word with power to the hearts of many of his hearers, within the last few weeks. The dead have heard his voice, for in some there are evident signs of life. Glory be to his name forever!

4. Preached this evening both in English and German. We had at our place a most encouraging attendance. Visited, after meeting, a poor woman, in great distress of mind. She had neither taken rest nor food for three days. She wept most bitterly, and cried out, "I cannot be saved," "I am lost." I remained with her till midnight, and prevailed on her to take a little refreshment. The invitations and promises of God appeared to make no impression on her mind. May the great Physician of souls have mercy on and reveal himself to her. It appears that this poor creature has lived a most wicked life. Her sins now rise up before her, and as she is unacquainted with the refuge for the guilty, they are more than she can bear. When a slight and partial view of our iniquity, produces such a hell here, what must the hell be where the lost spirit sees the full extent of his guilt, where God reveals his wrath without measure or limitation? Good Lord, from such an end deliver us!

5. Commenced again a course of instruction with our new converts and other hopeful persons, who had previously applied for it. I had the pleasure of seeing not less than eighteen persons around me. May the Lord teach both me and them, that our meeting together may tend to his glory and our good.

18. In the midst of my labors, I have been laid aside for ten days by severe indisposition, which has reduced my strength not a little. I am now recovering, and had the pleasure of meeting my catechumens last night, and of addressing my people this evening. Br. Kobner was last night interrupted by a police officer, while preaching at a member's house in the suburbs, and is summoned along with two of the brethren, to appear at the police office.

22. The Lord enabled me to preach both morning and evening to my dear people. We had a glorious Sabbath. The meetings well attended—in the evening it was crowded. Three candidates for church membership were examined, and gave a satisfactory account of their conversion to God.

The re-admission of one of the brethren, who seceded from us three years ago, was very affecting. He made a full confession of his sin before the church, asked forgiveness, and stated that after much prayer and searching in the Scriptures, he was fully convinced of the truth of the doctrines of sovereign grace, and that they had become to him a source of comfort unknown before. Many tears of gratitude to God were shed for his faithfulness in reclaiming a brother from his wanderings in error.

24. An old man from the Harz mountains has come all that way on foot to Hamburg to obtain tracts. As he appears to be a good man

and anxious to do good to the souls of his fellow-men, we have given him one thousand copies.

Br. V. and myself received a summons to attend to-morrow at the police office.

25. Have been at the police office. A complaint had been made against me and Br. V. by a citizen, for seducing one of his sons to leave the Lutheran community. I was questioned if it was my intention to baptize the person alluded to. I replied in the affirmative. I had to hear some bitter things from the person who examined me.

This case, though it will probably cause us much trouble, is highly interesting, and just shows that opposition to the gospel, and especially persecution, will, if its subjects are of the right stamp, only promote its growth in the heart. The case is simply this: One of our brethren became acquainted with the young man in question. He found him a youth who feared God, but who needed one to show him the way of God more perfectly. Our brother began to visit his parents, and in their presence, he stated what he and we hold to be scripture doctrine. The parents and other members of the family were so much pleased with the first interview of our brother, that they requested him to renew his visits, and our brother did so. In the meantime, one of their sons had begun to attend our preaching and carefully examine the New Testament on the points of difference between us and the Lutherans, and was fully convinced that he had been quite in the dark as to Christ's command to all believers to be baptized. He also got a clearer view of the doctrine of free grace, and was graciously delivered from the spirit of bondage, under which he had labored. The consequence was, that he decided to join us. As he felt exceedingly happy in the acquisition of the truths referred to, he was probably not quite so prudent as might have been desirable in advancing them. When his parents discovered the change in his sentiments, and his intention to join us they were enraged. They sent for their different relations, who, when they had come, did not employ the most gentle means to bring our young friend back from his "heresies." When this proved fruitless, the minister was sent for. The consequence of this interview was, that when the minister had left, a younger brother declared that as the learned pastor had not even attempted to sustain himself from the New Testament, the truth must be on the side of his brother, and that he should go with him to his place of worship. This enraged the parents still more and they applied to the civil authorities to prevent their joining us. Both the young men were taken by the police officers from their home, and escorted to the *stadt-haus*, where they were detained for five hours, and threatened with imprisonment, &c., but in vain. The Lord was their strength. They boldly confessed their faith in Christ, and told the authorities, "You may take off our heads, but we shall never give up our faith in the Saviour." They were then permitted to go home.

27. Received an order from the police not to baptize the Kirshings, (the name of the two young men alluded to,) or any other person belonging to this place, either on Hamburg, or other territory, on pain of being, without fail, forthwith imprisoned.

28. Had another threatening injunction from the police, not to conduct any religious meeting, nor to participate in the same, on the same penalty as in the preceding prohibition. It appears from this that the authorities are in earnest to attempt to suppress us. May the Lord stand by us in a trying hour.

29. Lord's day. I was fully prepared for the prison to day, as I shall never desert the standard of the cross, to which I have sworn eternal allegiance. In the morning, I did not attempt to preach, but commenced expounding Acts iv., as I expected every moment the police would break in upon us. All, however, went off quietly, and we were greatly blessed in meditating upon the above chapter, the contents of which were so much adapted to our circumstances.

Of course we expected for a certainty, the unpleasant visit in the evening, but again the Lord was better than our fears; the service closed without any interruption. Most of the members assembled again for prayer, at different places, later in the evening. About thirty brethren, and friends met with me at a member's house, where we pleaded our cause before the Lord.

"Have any of the rulers believed on him?"

31. Called on the senator at the head of the police, to request him to have the kindness to withdraw his prohibitions and threats, as he was not justified to proceed against us, even according to their law, whilst the case was pending with the *Oberalten*; but I did not succeed. I had a pretty long interview with this gentleman, from which I could gather, that we have to expect no favor from the authorities. The fact, that the members of the church are nearly all poor, at least, there are no wealthy merchants among us, is a sufficient reason why we are not to be tolerated. It is said that if our cause was good, very different persons would have joined us before now. I was also told that my efforts to make proselytes, were considered by the senate as altogether a mercantile transaction, for which, if I succeeded, I would be well paid with pounds sterling. He added, "In a civil point of view, your doctrine is most dangerous, as it teaches the people that at least in one point they need not obey us." The Lord lay not the sin to his charge, of despising the little flock, redeemed by the precious blood of Christ, and sanctified by his spirit, for whom a crown and a kingdom are prepared that shall never fade. Notwithstanding these dark and foreboding prospects, my mind has been kept in perfect peace—stayed on the Lord. Though I cannot see any opening for us, I am enabled to exercise a lively confidence in Christ as the governor of all events, that he will overrule all for his glory and the advancement of his own kingdom. He lives, and we shall live also.

One of the persecuted young men called to-day, to inform me that last Lord's day they had not been permitted to leave home, and that it was now decided both should leave Hamburg, to prevent their being baptized, and infecting the other members of the family. Both the dear brethren remain firm in the truth, a cause of gratitude to God, who still chooses the weak things of the world, and in their weakness magnifies the power of his grace. This afternoon I received tidings from the brethren at Stuttgart that filled



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that he would have been willing to risk his eternal salvation on that text alone,—but the change which his mind had undergone, had carried away his previous views.

The doctrine of the text, he thought he had formerly overlooked—he once believed it to be positive without any conditions, embracing the whole human family. But now, he viewed it in a different light—he believed God had made the promise to rest upon contingencies. The sower would not reap his seed unless he first prepared the earth, sowed the seed &c. Should the sower in seed time fold his hands and wait for the harvest, he would find instead of the promised blessing—that the rain and snow which were designed to fertilize the earth and make it bring forth and bud, had caused the production of thorns and briars. So with the sinner, if he neglected the means which God had placed in his hands, he must expect to reap a harvest of misery.

The above is only an imperfect sketch of the discourse, given from memory. We have only given a few of the more important points, not in the order in which they were delivered, but as they occurred to our recollection.

## To the Editor of the Christian Secretary:

DEAR BROTHER.—The New London Association held its 23d anniversary at New London on the 30th ult. and 1st inst. Introductory Sermon by brother F. Wightman, of Middletown. Text, Micah 6: 8. Wherewith shall I come before the Lord, and bow myself before the high God? Moderator and Clerk the same as last year. The number added by baptism was only 28; churches 19, and ordained ministers 18. A resolution was passed approving of the various benevolent operations of the present day, but considered it inexpedient to neglect the business of the Association to attend to that which more appropriately belonged to the several Societies formed for that object. The session was pleasant and harmonious.

The next session is to be held with the Church in North Lyme, last Wednesday Sept. 1841, at ten o'clock, A. M. Brother F. Darrow is appointed to preach at the opening of the session. Brother Miller, of Essex, is his substitute.

WM. PALMER, Cor. Sec.

East Lyme, (River Head P. O.) Oct. 4, 1840.

## Bible Subjects.—No. 2.

## THE FALL OF MAN.

We had just opened our eyes on the history of the Creation, as noticed in the preceding number; and we beheld the works of God as glorious; and our minds were particularly called to look at Man as the "noblest work of God;" when, to our surprise, and shame too, we find him fallen into sin. In Genesis 2: 17, it is said to Adam, "Of the tree of knowledge of good and evil, thou shalt not eat it; for in the day that thou eatest thereof, thou shalt surely die. In tracing along, after the formation of woman, as a suitable companion for Adam, we learn the painful intelligence that they both eat of the forbidden fruit, as in the third chapter, sixth verse. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her; and he did eat." Here we see a great change in our first parents. They had enjoyed communion with God. Their converse had been pure, their joys unsullied in the garden of Eden. The fruits and joys of paradise were theirs. But now their eyes are opened to their ruined condition. They hear the voice of the Lord God in the garden. They try to hide themselves, but all in vain. Here we see the order of the first, the most important court that was ever held on the earth. Adam is called. He is examined. He confesses the crime, yet attempts to evade the blame. He says the woman whom thou gavest to be with me, she gave me of the tree and I did eat. Then the woman was examined, and she replied, The serpent beguiled me, and I did eat.

These evasions,—these false pretences, afforded no excuse. The man, the woman, and the tempting serpent, are all obliged to hear the just decision.

The first in the rebellion, is the first to receive sentence. The curse denounced against the serpent is great, but the case of our ruined race more particularly concerns us. The woman,—the mother of all living,—our common mother, is to be greatly afflicted for her transgression. Her sorrows are multiplied, and her posterity are solemnly reminded of her afflictions. And unto Adam he said, (Gen. 3: 17-19.) Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles, shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Then were driven from the garden of Eden.

Thus sings the muse, "Of that forbidden tree, whose mortal taste

"Brought death into the world, and all our woe."

See this subject referred to in the New Testament. By one man, sin entered into the world, and death by sin. Through the offence of one, many be dead. By one man's offence, death reigned. By the offence of one, judgement came upon all men to condemnation. By one man's disobedience many were made sinners, (Romans 5: 12-19.) So, if we can reckon up the miseries of our race, which are in consequence of sin, we can there have some view of the solemn and fearful consequences "Of man's first disobedience."

But let us remember, that while we partake of the same nature which Adam possessed in his fallen state, we voluntarily transgress the commandments of God. Who of us can plead that we are innocent? Who will shelter his soul by saying, "I am not responsible for Adam's sin?" I ask, are you not accountable for your own sin? You act freely, and you voluntarily love darkness rather than light, (if you love transgression.) How evidently is the same disposition manifest in us, which appeared in fallen Adam. First, a desire to hide from the Lord. Secondly, to make a garment, or righteousness, to cover him. Thirdly, to blame some other one, and in substance, to cast the blame upon God himself. "The woman whom 'Thou gavest me." So the gifts of God are often perverted. Hence we see that we have all gone out of the way. "There is none that doeth good, no, not one." The law of God is holy, and the commandment holy, but we are carnal, sold under sin. "The soul that sinneth, it shall die." How fearful the consequences of transgression. Why did not dreadful thunders roll, and sink our

race to endless pain! Truly, God delighteth in mercy. The seed of the woman shall bruise the serpent's head.

When some four thousand years roll by,  
The Son of God shall bleed and die,  
And magnify the Holy Law,  
And many souls to life shall draw.

This subject teaches 1st, that created beings are dependent on some power beside their own. God is the friend of man, but when left to himself, man is his own worst enemy. 2. That when we sin, we have no excuse. The temptations of Satan, though manifest in the baleful serpent, or the nearest friend, should always be resisted. 3. That we must bear the blame for ourselves. The first mover of sedition or crime, shares his part; and all who are accomplices, must suffer for themselves. 4. Sin, even in the most favored friend of God, is exceeding sinful. Adam lost his garden, and we may lose the dearest possession on earth by transgression, and even our own souls, unless we repent and become converted to God. Finally, the promised seed, the Lord Jesus Christ has come, and brought life and immortality to light in the Gospel. Let us all repent of our own sins, and believe, that we may be saved.

Alas! the fatal hour,  
When Adam first rebelled,—  
Sins most corrupting, dark'ning pow'r,  
His fallen nature held.

The floodgate of deceit,  
Of sinning and distress,  
Rise from the opening fruitful pit,  
And o'er our nature press.

Plung'd deep amidst our woes,  
We fear the pains of hell;  
We cannot plead 't escape the blows,  
Nor of our goodness tell.

But O! the wondrous love  
Of our descending Lord!  
He gave his life, then rose above,  
To save us by his word.

## QUESTIONS ON THE ABOVE.

1. What is the subject?
  2. What was forbidden?
  3. Who first transgressed by eating?
  4. From what were they driven?
  5. What curses were threatened?
  6. Who was promised to bruise the serpent's head?
- Finally, what does this subject teach? E.

## To the Editor of the Christian Secretary.

DEAR BROTHER.—I send you the following extract from the Inaugural Address of Rev. L. S. Maginnis, Professor of Biblical Theology, in the Hamilton Literary and Theological Institution, thinking they might be useful, if published in your paper.

"With all our confidence in the general stability of our churches, and in the general faithfulness of our ministry, it is deeply to be regretted that there is still occasionally manifested a disposition to soften down and accommodate the truths of the Gospel to the tastes and prejudices of man. Whatever cannot be explained must be concealed or denied, and whatever will tend to hasten members into the church must be introduced, whether it be new measures or new doctrines. But our safety requires us to search for the old path, and to suffer nothing to allure us from the doctrines which were first preached by Christ and his apostles, and were then the means of shaking the foundation of paganism and idolatry; which were revived at the time of the Reformation, and have since been the means of infusing into the whole body of the Protestant church, the life of a spiritual religion.

Especially do we think it important, that the ministers of the Gospel should teach, faithfully and without reserve, the doctrine of man's native and entire depravity, and that he comes into this world, involved in the same condemnation with the original progenitor of our race, that his only hope of deliverance from this, is in the sovereign mercy of God, confessed through the atonement and intercession of Christ, that the only foundation of a sinner's justification is in the blood which was shed upon the cross, and that a true and living faith, which alone can unite us to Christ, and secure to us the benefit of his redemption, is the gift of God.

"There are other doctrines equally important, but when these are correctly taught, the others will follow in their train; where these are omitted, the Gospel is shorn of its strength, and fails to become the power of God unto salvation.

"It is often asked; Does not doctrinal preaching generally prove fatal to the spirit of piety in our churches? As well might it be asked, is not darkness the necessary result of light? When the doctrines of the gospel are properly exhibited, it is always in connection with the duties they are designed to inculcate, and they are thus made to contribute to some great practical end in the Christian's life. Doctrinal preaching should always have some practical aim; practical preaching should always proceed from some doctrinal truth; when this is not the case the precepts of the Bible degenerate into mere rules of morality, and its doctrines into mere matters of theory and speculation.

"But the inquiry is still urged, may it not at least be the duty of those who are chiefly occupied in promoting revivals of religion, to leave others to explain the doctrines of the Bible, while they employ themselves in practical appeals to the heart? I answer, it ought to be the chief employment of every minister to promote revivals of religion, and I know of no better means for this purpose, than to preach the Gospel in all its length and breadth—in all its doctrines and duties. This is the means which God prescribes—let us not lose confidence in God's plan. All devices of human wisdom are doubtful in their tendency, and suspicious in their results. Whoever has faithfully preached the Gospel, has fulfilled his commission, and may expect the approbation of his Divine Master. It is a dangerous mistake, to suppose that proper instructions, respecting the doctrines and ordinances of the Gospel, will tend to check the progress of a revival.

"Furthermore, until the doctrines of the Bible are introduced, and the kind of reception they are met with is ascertained, there can be no satisfactory evidence of a genuine revival of religion. The Holy Spirit will prepare the way for his own truth, but when this is shunned or rejected, then, neither noise or excitement, the thronged assembly nor the crowded anxious seat, can be relied upon as an evidence of a work of grace.

"If I might be permitted to utter a word of affectionate warning, upon a subject in reference to which I feel the deepest solicitude, I would say, in the spirit of Christian love, let our churches beware how they multiply their numbers while they disregard the proper instructions of those whom they receive.—

The triumph of the gospel does not consist in collecting men into the church, but in bringing their hearts under the dominion of truth, and securing in their lives the peaceable fruits of righteousness. An increase of members may indicate a momentary prosperity, but disunion and discord must sooner or later reign where truth and love do not constitute the bond of union."

We are requested to state, that in the historical sketch of the 1st church in Saybrook, the date of the birth of Rev. Samuel West should have been 1766, instead of 1776.

Gov. Page, of New Hampshire, has issued his Proclamation appointing Thursday, the 12th day of November, to be observed as a day of public Thanksgiving.

The Governor of Massachusetts has appointed the annual Thanksgiving on the 26th day of November.

Poetry by "G. R." will appear next week.

## Superior Court.

The Superior Court commenced its session in this city, on Tuesday, the 22d ult., and is yet in session. The following we learn, are the cases decided by the Court.

Joseph Hollister vs. Caleb Chapin and others. Action of replevin. Plaintiff recovered \$33.90 damages, and costs.

Levin Plaqueux vs. Jacob S. Brundage.—For wages. Plaintiff recovered \$136 damages, and costs.

Eliza M. vs. John Robertson, Andrew vs. Harriet Strickland, and Amelia vs. George Warner. For divorce. All granted.

State vs. Samuel D. Burley. For horse stealing. Verdict, not guilty.

State vs. John Burke. Murdering his wife.—Verdict, guilty. Sentence in last weeks paper.

State vs. Jacob Piles. Burglary, two indictments. Guilty on both. Sentenced to Wethersfield 8 years—four on each indictment.

State vs. Henry C. Wells. Stealing \$250 in specie. Guilty. Sentenced 2 years 5 months at Wethersfield.

Southington vs. the State. Writ of Error. Decision in favor of defendant.

John Bartholomew vs. Gilbert Allen and others. Trespass. Verdict for defendants.

John Thompson, Jr. vs. Egbert Coules. For false imprisonment. Plaintiff recovered \$34.17 damages, and costs.

Simoon Woodruff vs. Benjamin Weed, Jr. For a breach of section 12th of "an act concerning lands." Verdict for defendant.

Hooker vs. New Haven and Northampton Co. For damage done by water from a waste weir in the canal. Verdict for defendants.

## BY HIS EXCELLENCY

WILLIAM W. ELLSWORTH,

GOVERNOR OF THE STATE OF CONNECTICUT.

## A Proclamation.

God is the sovereign disposer of all events. The vast affairs of the human family are all known unto him, and are embraced in his universal providence. The wide spread heavens, the fruitful earth, the unfathomable ocean, and the moral endowments of man, exhibit the power, wisdom and goodness of the Creator. As his creatures, we bow in humble reverence before him. And as a community, we are constrained, in the review of another year by weighty and endearing considerations, to confide in God; to adore and praise him; to acknowledge his rightful authority and our obligations to serve him.

To enable us more deeply to cherish these sentiments, and in accordance with a revered custom of our forefathers, I do appoint Thursday, the nineteenth day of November next, to be observed as a day of Thanksgiving, Praise, and Prayer to Almighty God. And I invite the people of this State, on said day, to refrain from all accustomed employments; to assemble in their places of public worship, and there render thanks to God for his innumerable blessings. And especially that he has crowned the year with an abundant harvest and filled our garner with plenty; that we have enjoyed health throughout our borders; civil and religious institutions of unsurpassed excellence; an equal and just administration of the laws; the lights of knowledge; the progress of truth, and success in the many generous and philanthropic efforts which distinguish the period in which we live.

Let us also supplicate our Heavenly Father, to forbear the infliction of merited judgments for national sins, and to awaken contrition in every heart; that he will continue fruitful seasons; protect and prosper our nation; bind in closer union these States; enlighten our rulers; enkindle a purer patriotism; diffuse the blessings of education; implant a love of truth; bless the enterprise of benevolence, and remove from the land infidelity, intemperance and oppression; and above all, that he will graciously impart and cherish, in every heart, a deeper and warmer gratitude for the peace offered to our souls, in the word of God, through the atonement of his Son Jesus Christ, our Saviour.

Given under my hand and the seal of said State, at Hartford, this tenth day of October, in the year of our Lord one thousand eight hundred and forty, and of the Independence of the United States the fifth.

WILLIAM W. ELLSWORTH.

By His Excellency's Command,

ROYAL R. HINMAN, Secretary.

## Office of the Hartford Co. Agricultural Society.

HARTFORD, Oct. 7, 1840.  
At a meeting of the Executive Committee of the Hartford County Agricultural Society, legally assembled, and held at the United States Hotel, in the city of Hartford on Friday, the 3d day of October, it was

Voted, That this Society hold their annual Cattle Show and Fair in the City of Hartford, on Thursday and Friday, the 5th and 6th days of November, 1840.

Attest, AUSTIN KILBOURN.

Recording Secretary.

At a meeting of the Committee appointed by the Directors of the Hartford and New Haven Rail-Road Company, and the Committee appointed by the citizens of Springfield, held at Hartford, on the 13th day of October, 1840, the following resolutions were adopted:

Resolved, That in the opinion of this meeting, the public interest, require extension of the Hartford and New-Haven Rail-Road to its union with the Western Road in Massachusetts, by the immediate instruction of the Hartford and Springfield Rail-Road.

Resolved, That E. W. Bull, William H. Inlay, Roderick Terry, George Beach, Ezra Clark, James Goodwin, Jr., James M. Bunch, and Charles H. Northam, of Hartford; Wells Lathrop, and Charles Stearns, of Springfield; Henry W. Edwards and James Brewster, of New Haven; James Bootman, Anson G. Phelps, and Henry Coit, of New York, be appointed a Committee, and requested to adopt such measures as in their judgment should be deemed advisable for the organization of a Company for the accomplishment of said object.

HENRY W. EDWARDS, Chairman.

WELLS LATHROP, Secretary.

THE METHODISTS IN CANADA.—The Methodists in Canada now consist of nearly a hundred thousand souls. They have sprung up in a few years from very small beginnings, and under many disadvantages. It is not many years, says the Quebec Gazette, since the old Methodist preacher in Lower Canada, was incensed several months in the Quebec jail for libel; and in Upper Canada, there were only a few wandering missionaries. They have now numerous substantial churches; a college of their own; and many able and respectable preachers.

MURDER ON LONG ISLAND.—A correspondent, who informs us that a laboring man, residing at that place, by the name of Samuel Johnson, murdered his wife late on Friday evening last. Our correspondent assigns no motive for the deed, but says that Johnson was addicted to intemperance. The deed was committed about 11 o'clock at night, in the presence of the family, with his gun, and so fatal was the discharge, that the woman died in 18 or 20 minutes.

We learn that the murderer has been found secreted in his own cellar.—Brooklyn D. News.

INTERFERENCE IN RUSSIA.—Nearly a fourth part of the Revenue of Russia is derived from the sale of spirits. The sale is kept entirely in the hands of the imperial government. The outspread wings of the Russian eagle are over the door of every gin shop in every village throughout that vast empire. Brandy is the only spirit of which travellers make mention. Mr. Pinkerton calculates that "the enormous quantity of eighty-two millions of gallons of brandy alone, are drunk every year by the peasantry of that empire." The population being over sixty millions, it amounts to one gallon and a third for each person. In Scotland, however, it must be remembered, that parliamentary returns give three gallons of spirit as the average quota of every man, woman and child throughout that part of the realm.—Boston Rec.

NOVEL AND DELICATE OPERATION.—We are gratified to learn, from the Boston Medical and Surgical Journal, of the present week, that Dr. Dix of Boston, has succeeded in an operation for the relief of squinting. It consists in a division of the muscle by which the eye is turned inward, and we presume is the same as those which have, of late, been mentioned in foreign journals. The operation was performed with but little pain to the patient—a young lady—yet with manifest utility, as her vision is much increased.

CENSUS OF CONNECTICUT.—The returns are not all in, but the indications are that the population will not exceed 310,000, if it reaches that number. In 1830 the population was 297,675. It increases, say 10,000 or 12,000 of which 3685 is in New Haven, and 3176 in Hartford. The farming towns on an average, have hardly held their own. The towns on "Litchfield Hill" show an aggregate decrease of about 400.

COMMERCIAL BANK OF COLUMBUS, MISS.—At the late fire yesterday morning, a large quantity of unsigned notes of the above Bank, was found in the 3d story of the building. They were post notes and payable at the Bank of the United States, Philadelphia. The notes were scattered about, and every one present helped himself. So look out, ye dealers in Mississippi Bank notes.—Chronicle.

OMO RIVER.—The Pittsburgh American of Monday afternoon says: "We have to announce a fair rise in our river. Four feet of water is reported to be in the channel this morning. Flags are flying, and steam raising on the fleet of boats for the various ports below."

A Mrs. Mulligan was recently shot dead, while standing at her door in Cleveland, Ohio. It was accidental, the ball passing through two board fences, and twice changing its course before it hit her.

ACCIDENT.—A son of John Peabody, Esq. of Mason, N. H., aged nine years, on the 4th inst., fell from a mill dam, twenty-three feet in height, upon a ledge of rocks, which caused his immediate death.

Some difficulty has arisen between the Otto and Iowa tribes of Indians. Two hundred regular troops, under command of Col. Kearney, have been despatched to the theatre of action.

The vacancies in the Congressional Districts of Maine, will probably be filled on the 2d of November, the day on which the Presidential electors are chosen in that State.

VULGAR WOMEN.—One who stays at home and takes care of her children. This race is nearly extinct.—Richmond Star.

About half a million barrels of Flour have been shipped from New York since the 1st of January last.

The body of John Everett, one of the Lexington sufferers, was recently found on Long Island shore.

## MARRIED.

At Manchester, by the Rev. William Reid, on Wednesday the 14th inst., Mr. ARTHUR LIND STROMS, of Bolton, to Miss JANE STROMS, second daughter of Deacon Irenus Brown, of Manchester.

The above notice was accompanied with a splendid loaf of cake.

At Chester, on the 4th inst., by Rev. A. Van Gilder, Mr. Henry Clark, to Miss Amelia E. Watson.

At Kent, Sept. 28, by Rev. E. Baldwin, Mr. Newton E. Wickwire, of Canaan, to Miss Hannah Dayton, daughter of Daniel Dayton, Esq., of the former place.

## DIED.

At West Hartford, 6th inst., Mrs. Asenath Belden, aged 66, wife of John Belden.

At Wethersfield, 4th inst., at the residence of James Fortune, Esq., her father, Mrs. Mary B. Treat, aged 49, wife of James Treat, Esq., of New York city.

At West Hartford, 5th inst., Mr. Chauncey Parsons, aged 52, son of Mr. Seth Parsons, of Granville, Ms.

Drowned, Oct. 3d, from on board the sloop Deep River, about three fourths of a mile to the eastward of Frog Neck, Hezekiah Dickinson, aged 20 years and 7 months, son of Obadiah Dickinson, of Deep River, Ct.

## Special Notice

In consequence of the new arrangements now made, our friends will perceive a special necessity exists for the settlement of all accounts which were due prior to the commencement of the present volume. We trust our brethren will respond to this call without delay. There is quite an amount due on the two preceding volumes, and the money is very much needed. The publishing of the Secretary, so far as pecuniary matters are concerned, has been, at best but a profitless business, and we earnestly request all who are in arrears not to delay payment. Whether the amt' due from any subscriber be large or small, it is all needed. All payments may be made to Messrs. Burr & Williams.—The office will remain as hitherto,



POETRY.

From the British Magazine.  
Autumnal Hymn.

The leaves around me falling,  
Are preaching of decay,  
The hollow winds are calling—  
"Come, pilgrim, come away!"  
The day in night declining  
Says I must too decline  
The year its bloom resigning—  
Is it for fresh dews mine!

The light my path surrounding,  
The loves to which I cling,  
The hopes within me bounding,  
The joys that round me wing—  
All, all, like stars at even,  
Just gleam and shoot away,  
Pass on before to heaven,  
And hide at my delay.

The friends gone there before me  
Are calling me from high  
And happy angels o'er me  
Tempt sweetly to the sky.  
"Why wait," they say, "and whither,  
Mid scenes of death and sin?  
O rise to glory higher,  
And find true life begin!"

I hear the invitation,  
And faint would rise and come,  
A sinner to salvation,  
An exile to his home;  
But while I here must linger,  
Thus, thus, let all I see,  
Point on with faithful finger,  
To heaven, O Lord, and Thee!

MISCELLANEOUS.

British Corn Laws.

We publish to-day the testimony of a practical man concerning the effect of the English system of agricultural protection. It is worthy of the attentive consideration of all those persons who seek to fasten on this country a similar system. There, to be sure, the objects of protection are not the same, but the system is the same, and whether it be applied to stimulate agriculture at the expense of manufactures, or manufactures at the expense of agriculture, the principles upon which it proceeds are equally erroneous, and always, like all error, injurious. God has given each portion of the earth its peculiar adaption. Grapes grow luxuriantly in the South of France; wool on the plains and mountains of Spain; the sweet sugar cane in the West Indies; bread stuffs in the United States, and over Europe; Cod fishing is carried on with superior success on the banks of Newfoundland; and the mines of Coal and metals which fill the bowels of England, together with the liberty and intelligence existing there, give that land unequalled advantages for manufacturing. One would think that wise statesmen would adopt the opinions of Infinite Wisdom, or at any rate, that pious statesmen would delight to follow the clear indications of Providence. But it is not so. This short-sightedness of Parliaments, has left them to think the counsels of Heaven mistaken, and that France should be compelled to employ herself in making sugar and hardware, and England in growing corn, not upon her fruitful lands, but upon heaths and hills which nature designed for the undisturbed generations of shrubs. For this impious folly the same reasons have always been given. The first effort is, to diffuse among the people a selfish hostility to all other nations; and secondly, to flatter that portion of the people who are to be chiefly injured, with the prospect of a home market for their products. In England, the manufacturers were told of the great increase of the home market which would result from a forced extension of agriculture; and here, the farmers are told the same story about the forced increase of manufactures. The occupations which are natural to any country, need no protection. They enjoy the protection of Heaven, and that is enough. So the manufacturers of England have never needed help, and for them generally the laws of England have provided no protection. If they had provided the protection of a high tariff on the importation of similar goods, that would have become powerless the moment exportation made the price at home to depend on the state of foreign markets. But the system of protection in other particulars, England has carried to great lengths against her natural capabilities. She has a National Church to protect a priesthood; including many good men, and many others whose piety and learning would never have elevated them to their present positions or kept them there, and who therefore need protection. They have an aristocracy which includes some talented men, but a vast number of dissipated, spendthrift, dough-headed men, who could by no means maintain the position of Lords but with vast protection. These men have contrived by protection in one direction to stimulate the growth of corn, and by protection in another direction, to appropriate large tracts of good land to their own parks, in which to grow, not corn, but deer, rabbits and puppies. Under this system of protection, the scum of society swims securely on the top, while the dregs sink hopelessly to the bottom, and the stagnant pool becomes stale and deadly for want of the healthy ups and downs among its particles, which nature had designed, and which impart such vigor, to our republican population. Under this protection, England has groaned for ages. Now she staggers under the load but cannot throw it off, although her Statesmen see the danger, and know this to be the only method of relief. Let Americans look on, learn wisdom, and maintain the free simplicity which God has ordained for us. If we do so, our institutions will never become decrepid and feeble with age, but will grow in manly vigor to the end of time.—*Jour. of Com.*

The hand of death touches not a moral axiom, nor alters a truth regarding the conduct of the living or the dead; nevertheless it is wise to withhold our discrimination between the honorable and the profligate.

"The Lord's Supper is a sign of the death of Christ, of grace, and of glory. It is thus a memorial of past goodness, an evidence of present favor, and an earnest of future blessings."—*Schoolman.*

Hard Questions.

We should like to see candid answers given by some of our Pedobaptist friends to the following questions. They appear in a communication in the Baptist Advocate from a Pedobaptist, a member of the Dutch Reformed Church, which had been refused admission into the Christian Intelligencer, the organ of his own denomination.—*Cross & Journal.*

"What valid reason can be given why the version of Luther, the leading one of the North of Europe; and the version of the States-General of Holland, should not be of equal authority with the version of King James, especially as a standard for new Asiatic versions, whose languages are more closely allied in structure to the languages of the former, than to our own."

Why should such translations be called Baptist translations? Why should the testimony thus far, and the stronger authority which can be shown, be disregarded and allowed to lend its strength to the practice which essentially characterizes the Baptists as a sect? In a word, why should we not follow after righteousness, faith, charity, peace with them that call on the Lord out of a pure heart? Thus doing, will all Christians more readily arrive at truth even in most minute points. They will be held more closely in the unity of spirit and the bonds of peace; the first beginnings of discord being avoided, and unity of action maintained in our great organ of union, the word of light and life will be circulated most rapidly throughout the world."

ORIGIN OF THE HABIT OF PREACHING WRITTEN SERMONS.

Cotton Mather says that John Warham was the first preacher that ever preached with notes in New England. And if this be so, it was the universal habit of the first preachers in New England for about twenty years to preach without notes. When he first came into the colony and introduced the practice here, he was at first blamed for it, and that by some judicious men. Yet it is said that when those who found fault with the practice came to hear him they were forced to admire the notable energy of his ministry.—He was a more vigorous preacher than most who make no use of notes.

The origin of the custom in England from whence Mr. Warham brought it, is dated by Mr. Mather, about 1550, and is said to have originated in this way. Before the reformation there was in the churches of England little preaching by learned and competent men. And this state of things continued long after the yoke of papacy was thrown off. And to supply in a measure the need of substantial preaching, itinerants were sent about the country to preach to people who had no competent ministry. These itinerants were prompted by their occasions to write and read their sermons—finding that, as they went from place to place, that they could by this means collect more force and substance into the sermon which they had occasion often to repeat. And it was found that what was wanting in heat of delivery was made up in the strength and solidity of the matter.

From that time till the days of Baxter the expediency of using written sermons occasioned much discussion. Baxter in meeting some existing prejudices made these remarks—"It is not the want of our abilities that makes us use our notes. But it is a regard unto our work and the good of our hearers. I use notes as much as any man when I take pains; and as little as any man when I am lazy or busy, and have not time to prepare. It is easier to preach three sermons without notes than one with them. He is a simple preacher that is not able to preach a whole day without preparation, if his strength would serve."

Though this subject has been discussed from that day to this, the wisdom of ages has justified these remarks of Baxter. The perfection of preaching doubtless lies in combining the advantages of the written and extempore forms. But the church would in an age suffer an incredible loss as to intelligence and energy of character, if the preaching from written sermons were wholly laid aside. If we must be confined to one, by all means give us the written form.

But Mather's remarks on this subject are to the point—I would have a distinction made between reading and using notes. It is a pity that a minister should so use his notes as to take away the vivacity and energy of his delivery. But if he use his notes as a lawyer does his minutes, to carry a full quiver into the pulpit, from which, after the lively shooting of one arrow, he may fetch out the rest, it might be a thousand ways advantageous.—*Puritan.*

PREACHING AT ASSOCIATIONS.—At the last anniversary of the York Baptist Association, held on the 9th and 10th inst., at Waterborough, Me., there were twenty-two sermons delivered.

Now, this is just as it should be; and when the time comes that we shall have more preaching and praying, and less of useless and tedious debate on subjects of minor importance, in our associational meetings, the spirit of the Lord, will move over these assemblies with a degree of holy influence, which has seldom been experienced, and the blessed effects of Christian harmony and spirituality, will be manifested through the rich display of God's power and grace in the bringing forth of abundant fruit to his honor and glory. After the delegates, have returned to their respective churches richly laden with the fullness of the blessings of the gospel of Christ, from exercises so holy and consistent and shall have seen and heard, it will tend to infuse a spirit of earnest prayer and supplication. The Lord in mercy grant that a feeling and influence such as above suggested, may pervade all our meetings, and that the time now spent in heated discussion and trivial debate, may be superceded by exercises more holy and devotional, and that all our assemblies may be controlled and regulated by the power of the Holy Ghost.—*Bap. Record.*

It is better to be preserved in the brine of adversity, than to rot in the honey of prosperity.

Religion must be our business; then it will be our delight.

Some can read the word of God who do not understand it, and some understand it who cannot read it.

New and Cheap Fall Goods.

JUST received, and now opening, a large assortment of foreign and domestic Dry Goods, adapted to the season, to which we would particularly direct the attention of purchasers.  
N. B. Goods shall be sold as cheap as at any other store.  
Sept. 25. E. BLISS, & CO.

Leeches! Leeches!!

JUST received a supply of FRESH and HEALTHY LEECHES. For sale at the Family Medicine Store of  
JAMES S. FOLGER.  
Hartford, July, 1840.

HARTFORD

Thomsonian Repository and Infirmary.

JOHN W. JOHNSON, Thomsonian Physician, (Agent for Doct. Thomson,) 103 1-2 Front St. Constantly on hand for Sale an extensive assortment of Genuine Medicines purchased of Doct. Thomson, with printed directions for family use. Calls in the city and country attended promptly.—Infirmary is open for the reception of patients of whatever disease—and every attention and effort will be rendered to effect a speedy and permanent cure, in all curable cases.  
Hartford, Aug. 10, 1840. 3w22

Sabbath School Libraries.

ROBINS & FOLGER, have received a supply of the publications of the New England Baptist Sabbath School Union, and of those published by the Massachusetts Sabbath School Society, which they sell at the same prices as they are furnished by the Agents of the Parent Societies in Boston to Sabbath Schools.

These Books, in addition to their large Miscellaneous Stock, they offer to such in this region as desire to replenish their Sabbath School Libraries.

N. B. None need subject themselves to the trouble and expense of a journey to Boston, or the expense of freight on the Books, when they have them as above in as great variety, and as cheap as in Boston.  
June 12, 1840.

DR. G. R. PHELPS'

Compound Tomato Pills.

The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.

THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it, superior consideration. It has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, costiveness, &c.

The following Letters are selected from the numerous testimonials of its salutary effects:—for others see Pamphlets in the hands of those who sell the Medicine.

From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.

Dr. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.

Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it a trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past. I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

I have also to state that your medicine is quite extensively used in the village where I reside, and as I learn with good effect. Yours truly, F. BESTOR.  
New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Jeon.

Dr. Phelps.—Sir—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia. Yours respectfully,  
Avon, March 9, 1840. FRANCIS H. CASE.

SARATOGA SPRINGS, 5th July, 1839.

Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then living at Nantucket), which soon reduced me to a state of great debility, my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with but little hope that they could benefit me I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills, and as I wish for the health and happiness of all my fellow men you may make use of this statement as you may deem proper.

Gratefully, Yours, JOHN COLEMAN.

CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label is signed G. R. Phelps, M. D. For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37 1/2 cts.  
Hartford, July 10, 1840. 3ml7.

NOTICE.

THE Subscriber designs opening in a few days, in the new building opposite the Banks,

A BOOK AND STATIONERY STORE.

Besides keeping a general supply of School, Theological and Miscellaneous Books, he designs keeping on hand a full assortment of BAPTIST PUBLICATIONS. From the publishers of all such works he solicits an agency. As the denomination in this State have long felt the need of such an establishment, from many brethren, to engage in this enterprise, he solicits from the denomination, and the public generally, their patronage. He hopes, by punctual attention to business, and a faithful discharge of his duties, to merit their confidence.

In connection with the Book Store, the subscriber will keep a supply of PIANO FORTES, from the best manufacturers in the Union; and also a supply of vocal and instrumental music. Particulars will be given at the opening of the Store.

References may be made to Elder J. B. Taylor, Elder J. B. Jeter, Wm. Sande, Editor Religious Herald, Jas. Sizer & Son, and A. Thomas, Richmond; W. & J. C. Crane, Baltimore; Rev. I. M. Allen, New York; Hon. Heman Lincoln, Gould, Kendall & Lincoln, William Crowell, Editor, and Wm. Nichols, Publisher, of the Christian Watchman, Boston A. S. MADDOX.  
Richmond, July 16, 1840. 5w19

BOOKS.

THE subscribers, successors of Canfield & Robins and Gordon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.  
Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.  
Cruden's, Butterworth's, and Brown's Concordance. Home on the Critical Study of the Scriptures.  
Do. on the Psalms.  
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Dwight's Theology.  
John Bunyan's Works.  
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Storr and Platt do.  
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Dick's Theology.  
Robert Hall's Works.  
Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.  
Mosheim's Church History. Milner's do. Jones' do.

Doddridge's Family Expositor.  
Cottage Bibles.  
Henry's and Scott's Expositions.  
The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.  
Paragraph Bible by Coit and Nourse.  
Wesley's Works.  
Jenny's Daily Commentary.  
Plenary Inspiration of the Scriptures, by Rev. S. Noble.  
Bickersteth's Works.  
Evidences of Christianity, by Alexander, Paley, Jennings and Leslie.  
Young man's Closet Companion.  
Good's Better Covenant.  
Cases of Conscience.  
Olshausen on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church.  
Hannah Moore's Practical Piety. Do. on Prayer.  
Philip's Guide.  
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Physical Theory of another Life.  
Harvey on Moral Agency.  
Corner Stone, Way to do good, and Young Christian, by Abbot.  
Wilberforce's Practical View.  
Brownlee's Lights and Shadows.  
Judd's Review of Stuart.  
Coggswell's Manual of Theology.  
Means and Ends.  
Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.  
Book of Common Prayer, various size and binding.  
Select Family Sermons, by Bishop McIlvaine.  
Campbell on the Four Gospels.  
Tyndale's New Testament.  
Life of Jeremy Taylor.  
Holy Living and Dying, by do.  
Child's Book of the Sabbath.  
Dominion of Christ.  
Symington on the Atonement.  
Bunyan's Holy War.  
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Hill and Valley by Catharine Sinclair.  
Drelnoncourt on Death.  
Memoir of Rev. J. Vail.  
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OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French: Bombazines; Linen Handkerchiefs; Italian Silk; Pie Nic, Silk, and Cotton Gloves and Mitts; handkerchiefs, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purples, 17 cents; Mouslin de Lane Shawls, 25 cts.; Chalkey Handkerchiefs, 37 1/2 cents; do. Scarfs, 17 cents; 8-4 Broche Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by  
A. F. ALPRESS, 3  
May 8, 1840.

MITCHELL'S

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WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangement, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

"The Atlas presents the different Sections of Country as they are, is a Model of the kind, and actually teaches with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as a standard authority in this department—a desideratum in order to produce uniformly of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.  
Hartford, Feb., 1840. 49

New Series of School Books.

PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robins, No. 106 Main St., Hartford.

Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies, a stereotyped edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D. D., President of Amherst College; Professor Emerson, of Andover; Professors Holland and Stuart, of Washington College; J. P. Brace, of Hartford Female Seminary; Rev. Jonathan Goring, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

SECOND—The "READER'S MANUAL" by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition.

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This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers, establishing the claims of Mr. Hall's Series to public patronage.

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"OLNEY'S INTRODUCTION TO THE STUDY OF GEOGRAPHY;" intended to precede his larger work, with 8 maps upon steel plates, and more than 70 wood engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Fellows, Esq. A superior edition of the Treatments for schools, 12 mo.—Sheep.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally both in and out of the State. Parents, Teachers and Committees are invited to examine these books.

To the above we append the following note just received.  
Farmington, Ct., Plainville Soc., June 5, 1840, Messrs. Robns & Folger,  
Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it easy, instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health) to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, J. C. HART.  
Robns & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms. [March 27]

Connecticut Literary Institution.

THE FALL TERM of this Institution will commence on Wednesday, the 16th day of September. Suffield, Aug. 24th 1840. D. IVES, SECRETARY.

W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmleys, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.

March 20.

HARTFORD

Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, Job Allyn,  
S. H. Huntington, George Putnam,  
H. Huntington, Jr., Junius S. Morgan,  
Albert Day, Ezra White, Jr.  
John D. Russ, ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.  
March 23, 1838. tft

ÆTNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Ætna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace, Stephen Spencer,  
Thomas Belden, James Thomas,  
Samuel Tudor, Elisha Peck,  
Griffin Steadman, Daniel Burgess,  
Henry Kilbourn, Ward Woodbridge,  
Joseph Morgan, Joseph Church,  
Elisha Dodd, Horatio Alden,  
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THOMAS K. BRACE, Pres't.

SIMEON L. LOOMIS, Sec'y.

THE Ætna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838. tft2

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Will be done to order, at short notice, and on favorable terms.